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Kedney are substantially those of Bp. Moorhouse in the volume just discussed. He says: "While, like ours, his empirical knowledge was a growth, and therefore deficient until the last, there must also have been in him perennially, a form of knowledge deeper and truer than our actual knowledge. His intuition of the divine idea, the one purpose which runs through and unifies all history, the inner meaning of all change or development, and the key to read it aright, was true, incessant and infallible." He regards all inspiration as alike in kind but different in degree. To define the process scientifically, "we may rightly think determinations of the divine glory below our knowledge, therefore mystical and that through these and by acting upon the human sub-consciousness, beneath the train-movement, the Holy Spirit effects whatever change is required." And the effects he understands to have been prohibitory and directive more often than the communication of certain quanta of truth.

The Argument from Prophecy.

Prophecy an Evidence of Inspiration. By Maxwell M. Ben-oliel. London: Griffith, Farran and Co. 1891. Pp. 120. Price 2s. 6d.

The attack upon the Bible shifts from one subject to another. The miracles, the prophecies, the histories, have in turn been assailed. The writer believes that the argument from prophecy for the divine character of the Scriptures has been under-estimated and neglected; whereas he feels it to be a mighty stronghold of revelation, more unassailable than miracles, which have to be taken on testimony, while with regard to prophecy we see its fulfillment with our own eyes. The volume consists of four discourses in which the facts and significance of biblical prophecy are brought out. He discusses the Old Testament prophecies fulfilled (1) in Christ, (2) in the past history and present condition of Israel, and (3) in the history of Gentile nations. The last lecture deals with Old Testament prophecies as yet unfulfilled, and while discarding all second advent theories, he believes that the Jewish people, to which race he himself belongs, will in fact return to Palestine to receive the returning Lord, and will have become indeed the missionaries to the Gentiles (cf. Isa. 66: 19). The discussion is excellent, and considering the Jewish associations of the author, the position taken is liberal, though the treatment from a Gentile point of view is conservative. It is a book worth attention, and the call to a larger consideration of prophecy should be heeded.

The Revisers' Greek Text Critically Discussed.

The Revisers' Greek Text. A critical examination of certain readings, textual and marginal, in the original Greek of the New Testament, adopted by the late Anglo-American Revisers. In two volumes. By Rev. S. W. Whitney, A. M. Boston: Silver, Burdett and Co. 1892. Vol. I, pp. 361; Vol. II, pp. 350. Price, —.

There is reason for the dissatisfaction which is felt by the author, and which is expressed with some vigor, concerning the Greek text which was the basis of translation of the Revision of 1881. That text was "settled" by vote of the Revising Company, after listening to the opinions of scholars, and conferring among themselves. The scholars were Drs. Scrivener and Hort. The advance sheets of the Westcott and Hort text were in the hands of the Revisers. The principle which governed the making of this Text was, that the readings of the oldest extant Greek manuscripts (namely, the Vatican and